Human science contemplated under this aspect is a circle ; as we go round **it,** we obtain many pleasant and instructive views; but we arrive at last at the point at which we set out, or should have set. out—at simple faith in an all-acting God.

ILLUSTRATIVE NOTE (E.)—COMBE'S CONSTITUTION OF MAN.

This work has had so extensive a circulation in tins country and in America, tliat it demands a passing notice. It is a congelation, and all by rwtural law, of a cold and secular age, which it lias by reaction rendered still inure frigid. In examining it, we shall riot enter upon the consideration of the phrenology which the author has used to explain his theory, for, as lie remarks himself, the practical value of the views which he unfolds does not depend *on* phrenology ; and lie intimates that the same views could be expounded, though not so effectually, upon another system.

We are quite willing to admit that there are some important truths set forth in this treatise, This world is governed by what he calls natural, organic, and moral laws. The classification is perhaps not very philosophically worded—for surely organic laws are also natural laws; and when we speak of moral laww, we should remember that they are totally different from physical laws. But disregarding this, we do reckon it as of some importance, that mankind should be reminded that this world is governed by laws, and that it is tLuir duty to study these laws, and accommodate themselves to them. His book, we doubt not, is so far fitted to make men observant and prudent, and may have checked, in .some CU^CH, that rashness among the young, and over-exertion among the eager and ambitious, which have produced such fatal effects. In short, he has given a prominence to certain points which common sense and common prudence were ever observing, arid not unfrequently magnifying far beyond their real importance, but which religion and enthusiasm were sometimes tempted to overlook in an eagerness to attain their glorious ends. He has also pointed out several important and deeply interesting relations between the constitution of the world and the constitution of man.

We feel now, however, as if we had exhausted all the praise which can be bestowed upon this treatise, the actual truth set forth in which has been used as a means of conveying not a little error, as food is commonly employed in the administering of poison. He carries out his very limited and partial views as if they were the whole truth, and has committed several inexcusable errors, and drawn conclusions which would go far to sup the foundations of a living religion. Let us notice some of the more glaring defects of the work.

First, all but phrenologists will doubt whether he has given a correct enumcration of thOiSe laws which mankind arc required to observe; and even the higher class of phrenologists will reckon the laws which he so magnifies as truly not the

most important, and as not having had their proper relative importance attached to them.

Secondly, he has completely overlooked the ambiguity which lurks in the word "law," and used it in all the diverse senses of which it is capable, passing unconsciously from the one to the other, and predicating of a law in one sense what is true of it only in another. Sometimes he means by it a property of matter, sometimes a cause requiring the adjustment of two or more substances to each other; at other times a general fact originating in the adjustment of causes, and anon a moral precept enjoined by God. With the greatest coolness and self-complacency,